A SERMON PREACHED AT THE FVNERALL OF THE Worshipfull, GILBERT DAVIES Esquire, at Christow in *Deuon.*

By W. MILLER, Minister, and Preacher of Gods Word at Runington.
April 15. *Anno Dom.*
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Reu. 13. 14. *Blessed are the dead that die in the Lord, &c.*

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TO THE RIGHT WORTHY, VERTVOVS, AND religious Gentlewoman, Mistrisse GARTHRVDE DAVIES, *W. M.* wisheth all terrestriall happinesse heere on earth, and all *celestiall blessednesse in Heauen.*

WOrshipfull, being fully assured of the sincere loue and affection which you bare vnto him, whose memoriall these lines desire still to reuiue: I am bold to present them (though rude and vnpolished) vnto your fauourable Patronage and protection. First, because of that singular loue and liking which you haue vnto Religion, and religious men, especially such as are faithfull Ministers and Preachers of Gods Word: Secondly, because I thought it would be vnto you no vnacceptable seruice, if I endeuoured by dead letters to preserue his vertues and perfections in liuing name, whom cruell death hath too soone taken from you and vs, and vntimely laid in dust: and lastly, to manifest vnto you the thankfulnesse of my heart, for those many good and vndeserued fauours and encouragements in my calling heretofore, from himselfe, and since his death receiued from you. These are the reasons which haue induced me to publish this my simple Weakling, vnto euery vulgar hand and

eye vnder your Worships name, nothing doubting, but that your fauourable patronizing of it, will bee a principall meanes to couer the many wants, and innumerable weaknesses thereof, which men of gifts will soone espy. Now the God of heauen blesse you, together with that hopefull Branch that God hath sent you, from his loynes who is now with God, as a token of Gods loue and fauour to you both; with long life heere on earth, and eternall in the heauens.

Your Worships in all good
seruice to be commanded,

W. Miller.

A SERMON
PREACHED AT THE FVNERALL OF THE WORshipfull GILBERT DAVIES, Eſquire.

Rom. 14. 8.

Whether we liue, we liue vnto the Lord, and whether we die, we die vnto the Lord; whether we liue therefore or dye, we are the Lords.

THE wiſe King *Salomon*, in the Booke of his ſacred Retractations, if I may ſo call them, I meane his Booke of Eccleſiaſtes, hauing once fully deſcribed the deceiueable vanities of this deceiuing and vnconſtant world, and plainly ſhewed that all worldly proſperity is but vanity, and that all which the world promiſeth, are but a few flaſhes of deceiueable comforts, begins at laſt to deride the profane, ſenſuall, and vnſanctified affections of thoſe men, that ſet their onely hopes in the things of this life, as if there were not a God aboue, that would one day call them to a ſtrict account. Wherfore conſidering that there are no contentments in this life, though neuer ſo many in number, though

neuer ſo potent, and neuer ſo much exempted from a mixture of diſcomforts in our owne perſwaſion, that can bring vs any farther in the way to heauen, then to our death-beds or our graues; yea, conſidering, as the Holy-Ghoſt teacheth vs, Luk. 16.15. that Thoſe things which are highly eſteemed among men, are abomination in the ſight of God: and that as the Prophet *Eſay* witneſſeth, Eſay 55.8. that His thoughts are not our thoughts, neither are his wayes our wayes: therefore forſaking, renouncing, diſallowing, and diſclayming the ioyes of men, and all truſt in worldly comforts, that haue their furtheſt expiration at our departure from this world: let vs not ſuffer our ſelues to be flattered with ſecurity, nor our eyes to be blinded with falſe deluſions; but let vs be carefull to regard, & haue reſpect aboue all things, as true ſeruants of our Maſter Chriſt, to liue in his feare, that we may dye in his loue: for, as the Apoſtle ſaith in the verſe going immediatly before the Text, None of vs liueth to himſelfe, and no man dyeth to himſelfe. That is as much to ſay, both in the life of nature, and in the life of grace, men liue not vnto themſelues, but vnto God; that is, as *Dionyſius Carth.* comments vpon that place, *Non ad gloriam propriam, ſed ad gloriam & laudem Dei, tanquam ad vltimum finem:* that is, Men liue both in nature and in grace, not to or for their owne proper and peculiar glory, but vnto the praiſe and glory of God, as to the chiefeſt end of liuing. And againe, as touching death, there he ſaith: No man dyeth to himſelfe, that is, to his owne praiſe, but to the glory of God, in as much as the ſoules of Gods ſeruants being once ſeparated from the body, doe praiſe and glorifie

Luk. 16.15.

Eſay 55.8.

glorifie the name of God without ceasing, in the heauenly Kingdome, world without end.

The reason of this Assertion the Apostle addeth in the next verse, which are the words of my Text, saying, *For whether we liue, we liue vnto the Lord, and whether we dye, we dye vnto the Lord; whether wee liue therefore or dye, we are the Lords.* Which words of the Apostle are as much to say; Among the societies of men, no seruant is so much his masters, as we that are Christians are seruants vnto Christ, who hath bought vs with a price, neither of gold nor siluer, but with the precious price of his owne blood. Now therfore as a seruant, if he liue, he liueth not for his owne, or other mens aduantage, but for the profit of his Master: Or if he dye, the gaine or losse is not to himselfe or others, but to his Master only. So all we that are the seruants of our Lord and Master Christ, if we liue, we liue vnto his praise; or if wee dye, wee dye vnto his glory: so that Christ onely, and none but Christ, hath power vpon vs while we liue, and power ouer vs also when we are dead; as one that hath not onely created vs out of nothing, still gouerned by his prouidence, but also for our saluation hath giuen both his life and death.

To proceed to some diuision of these words; after that the Apostle, in the beginning of this Chapter, hauing first made a distribution of the Romane Church, which in those dayes was not Antichristian, as now it is, into two sorts of men; the one firme, the other weake, disputing of the nature of things indifferent; he giueth commandement concerning such things, how those that are stronger, shal behaue themselues against the weaker brethren:

where,

where by the ſtronger Chriſtians, he meaneth ſuch, as well vnderſtanding the Chriſtian liberty, were firmely perſwaded, that in good conſcience they might omit the ceremoniall obſeruance of *Moſes* Law. By the weaker ſort of brethren, he vnderſtandeth thoſe, that although they beleeued in Chriſt as their onely Sauiour, yet were ignorant of this, that by his comming all ceremonies were done away, and that ſo themſelues were freed from the obſeruance any more of the ceremoniall law; and therefore obſerued ſtill among them an obſeruation of the difference of dayes and meates: or if at any time they neglected or omitted them, they did it with a weake conſent, and a doubting conſcience. Hereupon, thoſe that well vnderſtood the Chriſtian liberty, deſpiſed thoſe others, and vſed the liberty of certaine meates, whereby they were an offence vnto thoſe weaker ones. And of the other ſide, the weaker ſort condemned the reſt as profane men, and contemners of the Law of God. S. *Paul* therefore, a ſeruant of Chriſt, by his condition, and an Apoſtle called of God, by dignity, as hee witneſſeth of him, Rom. 1. 1. *ſe commendando*, ſaith one, *non ad oſtenſionem, ſed ad reprimendam Romanorum ſuperbiam & arrogantiam*: Commending himſelfe thus, not in vaunting or vaine bragging ſort, to ſhew thereby vaine glory, but to repreſſe the arrogancie and pride of the Romanes, to whom he then wrote as contemning his office and Apoſtleſhip. This Apoſtle, I ſay, to both theſe fore-named euils, addeth wiſely a ſufficient remedy; firſt, by exhorting thoſe that were ſtronger, to intreat thoſe with brotherly loue that were more weake, leſt they ſhould by contemning them,

Rom. 1. 1.

them, diſcomfort and diſcourage them in, or withdraw and turne them from the profeſſion of the Goſpell. Secondly, he giueth commaundement vnto both, how they ſhould behaue themſelues one towards another: neither of them contemning or condemning the other, but to vſe a good conſcience one towards another, concerning the vſe of thoſe indifferent things, as the difference of meates, and obſeruing of dayes.

In the next place, he addeth a new reaſon, drawne from the end, which both of them propoſed vnto themſelues, which was, to the honour of Chriſt, which appeareth, as hee proueth by this, that both of them, the one in regarding, the other in not regarding a day, did it vnto the Lord; and the one in eating, the other in not eating, did it likewiſe vnto the Lord; that is, as if it had beene ſaid, *Vtriq; Chriſto gratias agunt*: both of them giue thankes to God: and therefore he concludeth that argument; ſeeing the end of both is one, therefore for theſe indifferent things, neither of them ſhould contemne or condemne the other. Laſtly, to come home to our Text, hee confirmeth that his reaſon, thus drawne from the end of both their actions, by another argument, drawne from the common and generall end of the life of Chriſtians, which is wholly appointed and conſecrated for the manifeſtation of Gods glory: and this hee amplifies againe by an euen conferring or comparing of two contraries: as when he ſaith, None of vs liueth nor dieth to himſelfe; but liuing, we liue; and dying, wee dye vnto the Lord. Laſt of all, he amplifies againe that compariſon of thoſe contraries, by an addition; wherein hee concludeth,

cludeth, that all, both great and ſmall, both high and low, both rich and poore, both weake and ſtrong, both in our life, and in our death, are in the power of God; and therefore ſaith, *Whether we liue, or die, we are the Lords*. And thus of the Analyſis.

Now, before I proceed to the deduction of Doctrines from theſe particulars; giue me leaue (I beſeech you) to ſtay a little in the explication of two things in this my Text, moſt neceſſary to be known: the one, what it is to liue vnto the Lord; the other, what it is to die vnto the Lord, and wherein both of theſe conſiſt: To liue vnto the Lord (ſaith learned *Aurelius*) is, *Non propter noſmetipſos noſtráque commoda, ſed Chriſto viuere*: that is, Not for our ſelues, nor for our aduantage, but to Chriſt: and to liue thus vnto the Lord, conſiſteth in foure things; the firſt is, to recognize and acknowledge this our Lord Chriſt in our life; namely, that wee are not at our owne liberty and freedome, but ſeruants vnto Chriſt, and in ſubiection vnto the Lord: in ſo much, that the end of our vocation and Redemption, is, to ſerue the liuing God, as the Apoſtle witneſſeth,

1. Theſ. 1. 9. 1. Theſ. 1. 9. where he ſaith vnto them, *Ye haue turned to God from Idols, to ſerue the liuing and true God*: and

1. Cor. 6. 19, 20. in 1. Cor. 6. 19, 20. the ſame Apoſtle ſaith, *Yee are not your owne, for yee are bought with a price, therefore glorifie God in your body, and in your ſpirit, which are Gods*. Secondly, to liue vnto the Lord, is, to order and ſubmit all our life and actions vnto his onely becke. For becauſe hee onely, out of the bottomleſſe depth of his owne bounty, reacheth vnto vs whatſoeuer gifts wee haue, whether of the body, or the mind, whether of nature,

ture,or of grace: for *all things* (as the Apoſtle witneſſeth,Rom.11.36.) *are of God, through God, and for God*: which place of the Apoſtle, is worthy a little to be ſtood vpon, becauſe in theſe words is noted vnto vs the Trinity of perſons, and their diſtinctiue property of cauſing. Firſt,he ſheweth here,that God is the cauſe of all things,in a three-fold kind of cauſing. Secondly, hee ſheweth how. Firſt, that God is the efficient cauſe,in reſpect of his power, by which he created all things: ſecondly, that hee is the forming cauſe of all things,in reſpect of his wiſdome, whereby he diſpoſed and diſtinguiſhed all things: thirdly, he is the finall cauſe of all things, in reſpect of his goodneſſe, whereby hee reconciled all things vnto himſelfe, and doth ſtill preſerue and conſerue them, directing them vnto their proper ends: therefore when hee ſaith, *All things are of God*, hee vnderſtandeth the Father, to whom power belongeth: when he ſaith, *All things are through God*,he vnderſtandeth the Sonne, that is, the wiſedome of the Father:when he ſaith, *All things are for God*, hee vnderſtandeth the holy Ghoſt, who in reſpect of clemency,is ſaid to be the conſeruer, preſeruer,and directer of all things to the beſt. Thirdly,to liue vnto the Lord, is to referre the whole courſe of our life to the extolling of Gods glory,as to the chiefeſt marke whereunto we aime: hee therefore that is of God,ought to walke as Chriſt walked, 1. Ioh.2.6. that is,he muſt walke in the ſteps of Chriſt, follow his vertues,and obſerue his Lawes; for he that doth otherwiſe, doth vainly take his name of Chriſt; and is called a Chriſtian, to his greater condemnation. Hence is that of Chriſt in the Goſpell, ſaying, *Why*

Rom.11.36.

1.Ioh.2.6.

call ye me Maſter, Maſter, and doe not the things that I ſpeake? and in another place, *If I be a Father, where is my honour? if I be a Maſter, where is my feare?* Fourthly and laſtly, to liue vnto the Lord, is, in all painfull labours, and heauineſſe of minde, in our miſeries and carefull infelicities, to truſt in the Lord, as one that careth ſufficiently for them that are his people, as you may plainly ſee in Leuit. 26. from verſ. 3. to verſ. 13. ſaying, *If ye truſt in me, and keepe my Commandements, I will giue you raine in due ſeaſon, I will giue you peace, I will chaſe your enemies, I will haue reſpect vnto you, and I will walke among you, and I will bee your God, and you ſhall be my people.* And this it is to liue vnto the Lord. Now, to die vnto the Lord, ſaith the learned *Pareus*, *Idipſum eſt quod viuere:* it is the ſame as to liue vnto the Lord; and conſiſteth in theſe three things: Euen in death to acknowledge himſelfe to bee the Lords; and therefore euen in death to pray to bleſſe, and to rehearſe the gracious benefits of God towards him, as *Iacob* did, Gen. 48. Secondly, to dye vnto the Lord, is, patiently to vndergoe the puniſhment of diſeaſes, yea and death it ſelfe, from the hand of God, vndergoing thoſe croſſes with comfort, which the Lord ſhall lay vpon him, which may be as Looking-glaſſes, wherin God may behold our faith and dependance vpon his prouidence, the world may ſee our patience, and our conſtancy; ſo that hereby God may bee glorified, others edified and inſtructed, and our ſelues humbled vnder thoſe his croſſes, and ſo ſeeke with ſpeed to couer the ſpots of our ſinfull ſoules with vnfained repentance. Thirdly and laſtly, to die vnto the Lord, is, euen in death it ſelfe not to caſt aſide the hope

Leu. 26. 3. to 13.

Pareus.

hope of life, through ſure truſt in God; but conſidering that God (as the Scripture teacheth) delighteth not in the death of his children: rather to haue ſure confidence in God, that hee will reſtore ſuch as are dead, from death, to life againe, according to that of the Apoſtle, 1. Theſ. 4. 13, 14. *Brethren, I would not haue you ignorant concerning them which are aſleepe, that ye ſorrow not as others which haue no hope; for if we beleeue that Ieſus dyed and roſe againe, euen ſo them alſo which ſleepe in Ieſus will God bring with him:* and this it is to liue, and this it is to dye vnto the Lord. *O terque quaterque beati nos, ſi ſic viuamus Domino, vt eidem moriamur; quoniam ſic Domino morientes, Domino ſolummodo viuent:* O three and foure-fold happy and bleſſed were we, if wee could ſo liue vnto the Lord, that we might dye vnto the Lord, becauſe thoſe that ſo dye vnto the Lord, ſhall liue alone vnto the Lord. And againe, *ter contrà miſeri, &c.* Of the contrary ſide, they are three times miſerable, that liue not thus vnto the Lord. For as many as in their liues liue not vnto God, they ſhall all paſſe away like a ſhadow, as a Poſt that paſſeth by and tarryeth not, or as a Ship that rideth vpon the waues of the waters, which when it is gone by, the trace thereof cannot be found, nor his path on the flouds is to be ſeene: or as a bird that flyeth in the ayre, and no man can ſee any token of her paſſage, but heare onely the noyſe of her wings, beating the winde, and parting the aire, where no token of her way can afterward be found. 1. Theſ. 4. 13, 14.

But to come now to the obſeruation of the doctrines contained in my Text: conſider, that it containeth two principall poynts of Doctrine: the firſt

is, that none of the faithfull doe liue or die vnto themſelues, but vnto God. The ſecond, that all and euery one of vs, both in our liues, and in our deaths, are euer, and alwayes in the power of God. Firſt, I ſay, that none of the faithfull doe liue or die vnto themſelues, that is, to their owne glory and praiſe, but vnto the glory and praiſe of God. For better illuſtration of which firſt point, giue mee leaue to ſhew, that as there are three kindes of life, ſo there is a three-fold death. Of life, I ſay, there are three kindes: the firſt naturall, the ſecond ſpirituall, the third eternall.

The firſt, which is naturall, is, of the body, in the vnion of the body and the ſoule: which muſt firſt be borne of man, before he can enioy the ſpiri-
1.Cor.15.46. tuall, according to that of the Apoſtle, 1.Cor.15.46. That is not firſt, which is ſpirituall, but that which is naturall, and then that which is ſpirituall: for albeit, man was made to liue through the benefit of the ſoule, yet the ſoule is ſo bound, as it were to the groſſe body, that it ſhould doe nothing, but by bodily inſtruments, or at the leaſt by ſome materiall meanes: and this is called our naturall life, which we here enioy, while we here beare about vs our naturall bodies.

The ſecond kinde of life is ſpirituall, and hath reſpect vnto the ſoule, in regard of the vnion of it with God and Chriſt, whereby Chriſt is ſaid to liue
Gal.2.20. in vs, according to that of the Apoſtle *Paul*, Gal.2.20 *I liue*, ſaith he, *yet not I, but Chriſt liueth in mee; and the life which I now liue in the fleſh, I liue by the faith of the Son of God, who loued me, and gaue himſelfe for me*: which is as much, as if hee ſhould ſay; I liue not groſly

groſly & carnally, as once I did, ſubiect to all worldly deſires: or rather, I liue not my ſelfe, which of my ſelfe am nothing but carnall: but Chriſt liueth in me, who by his holy Spirit, at his heauenly will and pleaſure, guideth and gouerneth all my actions.

The third kinde of life, is eternall, hauing reſpect both to the body and the ſoule; which is that life euerlaſting, whereby the Elect of God doe liue and raigne for euermore in the Kingdome of heauen, through the grace of God, according to that of our Apoſtle Titus 3.7. *Not by the workes of righteouſneſſe which we had done, but according to his mercy he ſaued vs, by the waſhing of Regeneration, and renewing of the holy Ghoſt, which he ſhed on vs abundantly, through Ieſus Chriſt our Sauiour, that being iuſtified by his grace, we ſhould be made heires according to the hope of eternall life.* Titus 3.7.

Now of theſe three kindes of life: the firſt, that is, the naturall life, is common with the Elect vnto the very reprobates themſelues: the other two, the one ſpirituall, the other eternall, are proper and peculiar vnto the Elect. And now as there is a three-fold life, ſo there is alſo a three-fold death: the one naturall; the ſecond ſpirituall; and the third eternall. The firſt, which is called naturall, is properly the death of the body, when it is ſeparated from the ſoule; and it is called a naturall death, not for that it properly proceedeth from nature, in as much as we know that it is an effect of ſinne: but it is called naturall, becauſe by the iuſtice of God it is, according to the nature of man, corrupted; for, by one man ſinne entred into the world, and death by ſin. The ſecond ſort of death, is called ſpirituall, which

is

is a ſeparation of the ſoule from God; ſinne liuing and raigning ſtill in the hearts of ſuch wicked men, who are hereof ſaid to be dead in ſinne. The third ſort of death, is called eternall death, which is an euerlaſting ſeparation from God and Chriſt, to liue with the diuell in eternall torments: which kinde of life I call a death, becauſe it were better many thouſand times not to liue at all, in reſpect of themſelues, then to bee caſt headlong into ſuch endleſſe and remedileſſe miſeries, vnto which, all the miſeries and torments, which we can any wayes deuiſe to be inflicted vpon man in this world, being compared, are nothing to thoſe flames and torments, which the damned dying this eternall death, ſhall endure in hell world without end.

Now, as of the three ſorts of life, the naturall is common vnto the godly and the reprobate, but the ſpirituall and eternall life, are onely proper and peculiar to the Elect of God: So of the other ſide, among thoſe three ſorts of death, the two laſt come not to the faithfull ones: but the firſt onely, which is the naturall death, is common to all both good and bad: in ſo much, that it is a true and noted leſſon, long ſince learned of euery man, that It is appointed vnto all men, that they ſhall once dye; as well the iuſt as the vniuſt; as well the beleeuer as the Infidell. This the Apoſtle *Paul* doth plainly proue, in Rom. 5. 14. *Death raigned from* Adam *to* Moſes, *euen ouer them that had not ſinned, after the ſimilitude of Adams tranſgreſſion.* In which place the Apoſtle diuideth mankinde into two ſorts: that is, into thoſe that ſinned after the ſimilitude of *Adams* tranſgreſſion, and thoſe that ſinned not after his ſimilitude; affirming,

Rom. 5. 14.

that

that death raigned not onely ouer thoſe, but alſo ouer them. Heere let me ſtand and ſhew you this difference which will make the poynt moſt cleere. Some there are that hold *Adams* tranſgreſſion to be the violating of that expreſſe Commandement, *Thou ſhalt not eate of it:* and ſo affirme, that they doe ſinne after the ſimilitude of *Adams* tranſgreſſion, that doe tranſgreſſe onely againſt the expreſſe Law of God, and not thoſe that ſinne without the written Law: which opinion anſwereth not to the meaning of the Apoſtle, whoſe purpoſe in theſe words is to teach, that euen before the Law death raigned not onely ouer thoſe, which by their proper actuall ſinnes did voluntarily ſtirre vp againſt themſelues the wrath of God, as *Adam* did, when he tranſgreſſed the Law of God by his actuall diſobedience, but that it raigned alſo ouer thoſe which actually could commit no ſinne, which, as the beſt expoſitors expound, is to be vnderſtood of Infants, that haue no actuall ſinnes in them: Hence is that ſaying, *Ab Adamo, mors eſt tyrannus omnibus ex æquo imperans:* Euen from the time of *Adam* (which muſt not be vnderſtood of *Adam* in his integrity, but in the ſtate of corruption; for, *Ante peccatum ſolus regnabat Deus:* Before ſinne was, God did only raigne) death is a tyrant that raigneth ouer all: but now there are two principall raignes, the one of life, the other of death: and yet in both theſe, both in life and death, we liue and dye not to our ſelues, but vnto God; who both can, and will preſerue them that liue, and reſtore to life them that are dead: he can (I ſay) becauſe hee is God omnipotent, the ſupremeſt Lord, and generall Iudge, to whom euery

knee doth bow, of things in heauen, and things in earth: he will also, because he hath chosen vs, and purchased vs with a price, not of pure gold, but of precious blood, to be his owne Inheritance. Hence is that of the holy Ghost, Ioh. 1. *He that beleeueth in me, though he dye, yet shall he liue, and whosoeuer liueth and beleeueth in me, shall neuer dye.*

And thus much bee spoken of the first generall poynt of doctrine, expressed in the first part of my Text, where the Apostle saith, *Whether wee liue, wee liue vnto the Lord; and whether we die, we die vnto the Lord.* Now the second.

The second followeth, which is this, that all and euery one of vs, both in our liues, and in our deaths, are euer and alwayes in the power of God. *It is the Lord* (saith the holy Ghost, 1. Sam. 2. 9.) *that keepeth the feet of his Saints:* the feet, that is, all their actions, all their counsels, all their studies and indeuours: all which, if God doe but once withdraw his fauour and his goodnesse from them, they by and by faile and perish; as we see it often commeth to passe by daily practice in naturall things: for as long as God doth vouchsafe to communicate of his power vnto them, so long they doe continue and liue; but that being taken away, they forthwith dye and perish. True it is (I must notwithstanding confesse) that God sometimes suffereth euen those that are his Saints on earth, to fall and slip into many sinnes; teaching them thereby truly to vnderstand what their owne power is, and what, and how great is the corruption and deprauation of the humane nature; to the intent that they should not attribute any thing vnto their owne power and strength. Neither

1. Sam. 2. 9.

ther doth God alwayes preſerue and defend euen thoſe that are his, from euery outward trouble and danger whereunto man is ſubiect, but often hee is pleaſed to try them with many and ſundry croſſes and afflictions; howbeit yet ſo, that he ſtill auerteth and turneth from thoſe that are his, all ſuch noxious and hurtfull croſſes, as might aboliſh or deſtroy in them the hope of ſaluation, and life euerlaſting; therefore is it that the Prophet *Dauid* cryeth, ſaying, Pſal. 66.8,9. *Bleſſed be the Lord, that holdeth our ſoules in life, and ſuffereth not our feet to be moued.* Pſal. 66.8,9.

Where the Prophet ſaith, that God holdeth our ſoules in life: the meaning is, as if he had ſaid, It is God alone, who by his power in all our life time keepeth vs ſafe as vnder the ſhadow of his wings, that we might not faint and periſh vnder the great burthen of affliction. For many and great are the dangerous euils that hang ouer our heads continually, whereby we may ſoone be brought to death, and periſh, except the Lord defend vs from them. Againe, where he ſaith, It is the Lord that ſuffereth not our feet to be moued: it is as much as if he had ſaid, God ſo comforteth and confirmeth thoſe that are his, with his holy Spirit, that while they liue, they can with patience endure aduerſities, and are not ſo ouercome with ſorrowes and impatience, as once ſo much to murmure againſt God, or to forſake God, and ſeeke for remedy in diſtreſſe, by any other power or meanes, than by the grace and power of God. Thus (I ſay) the life of Gods Saints on earth is euer and alwayes in the power of God; and not their liues onely, but their deaths alſo: for (as my Text ſaith, *Whether we liue therefore, or dye, we are*

the Lords: for God is and ſtill will be *Omega*, as well as *Alpha*, Reuel. 1. 8. And hauing once begun his good worke in thoſe that are his Saints, he will performe it (ſaith the Apoſtle, Phil. 1. 6.) euen till the Day of Ieſus Chriſt. Vpon which place *Bullinger* giueth this comfortable Comment, If the beginnings and progreſſe be good, happy, and bleſſed, we may without wauering, in abſolute perſeuerance, build at laſt vpon a bleſſed end: as namely, that at the Day of Chriſt, by which the Apoſtle meaneth the houre of death, *Chriſtus fidelibus & dexter, & propitius apparet*, ſaith learned *Sarcerius*, in his Comment vpon the place: that is, Chriſt will then ſhew himſelfe both mercifull and fauourable vnto his faithfull Ones: and not onely ſo, but by the Day of Chriſt, is likewiſe vnderſtood the generall Day of Iudgement; vnto which Day alſo, euen from the day of death, the faithfull are in the power and gouernment of God, to whom hee vouchſafeth then alſo a progreſſe and increaſe vnto the Day of the reſurrection of the fleſh: for though the faithfull Ones be by death deliuered from their bodies, and warre not any more with the concupiſcence of the fleſh; yet I hold it no abſurdity to affirme, that they yet increaſe and goe forward, becauſe they haue not yet attained to that height of felicity, and excellency of glory, to which they ſtill hope to bee aduanced; and therefore through hope doe ſtedfaſtly ſet their eyes toward the Day of the laſt Reſurrection, as to their onely marke; wherein they ſhall receiue of God the fulneſſe of their hoped glory, and ſo raigne with him in bliſſe for euer. And thus (I ſay) both in life and death the faithfull are alwayes in the

Reuel. 1. 8.

Philip. 1. 6.

Marl. in Phil.

the power of God. And what ſhould the meditation and conſideration of this great benefit and grace, but moue vs all with one accord to cry with the Apoſtle, Rom. 8. *Who ſhall ſeparate vs from the loue of Chriſt?* Shall tribulation, diſtreſſe, perſecution and ſuch like? No: but be perſwaded that neither death, nor life, nor Angels, nor principalities, nor powers, nor things preſent, nor things to come, ſhall be able to ſeparate vs from the loue of God, which is in Chriſt Ieſus our Lord.

And thus be it ſpoken of the two generall poynts obſerued in the Text: firſt, that none of the faithfull doth liue or dye vnto themſelues, but vnto God. Secondly, that all and euery one of them, both in life and death, are in the power of God. Now let me paſſe to my application, to ſhew, according as I know it is expected at my hands of all you that are preſent, how both the life and death of this my honored friend, concerning whom I cannot but with griefe of heart confeſſe, that I count it one of the greateſt parts of my vnhappineſſe, to ſee the period and complement of his dayes expired; to ſhew (I ſay againe) how both the life and death of this worſhipfull, worſhipfully deſcended and religious Gentleman, was ſtill and alwayes not vnto himſelfe, but vnto God, and how both in life and death he ſubmitted himſelfe vnto the power of God: which may beſt be done, by ſpeaking ſomewhat vnto you concerning the ſanctifyed life, and bleſſed death of this worthy Saint; whom, becauſe the world was vnworthy of, God hath taken to his mercy, and tranſlated by death from a life of miſery, vnto a Kingdome as full of happineſſe and glory, as the Sunne is

full of light, and the Sea of waters: where he is now ſanctified in the preſence of his God, with the fulneſſe of ioy and pleaſures at his right hand for euermore. *O te felicem, ſi tibi mortuo talis eſſet Præco, qualis Homerus Achilli!* O noble Wight, happy ſhould I deeme thee now to be, if as *Achilles* had, thou haſt ſuch a Trumpeter of thy praiſe as *Homer* was! As for my ſelfe, the meaneſt of ten thouſand, vpon whom this taske is layd at this time by thine owne command; O how doe I deſire that my ſufficiency were anſwerable to my willingnes! O how do I wiſh with the Prophet *Dauid*, Pſal. 45. 1. that I had a tongue as the penne of a ready writer, that I might ſet out the prayſes of thy vertues, thy holy and thy honorable life, that thy righteouſneſſe might be had in an euerlaſting remembrance, and ſo ſhine in the Church of God, as a patterne to them that liue, and an example for them to imitate! But how inſufficient doe I feele my ſelfe for this great buſineſſe!

Pſal. 45 1.

Vouchſafe therefore, I beſeech you all, to accept and giue attention to this ſmall enſuing teſtimony of my great deſire: And by Gods aſſiſtance I will proceed, beginning with his happy birth, and ending with his bleſſed death.

Happy, life bleſſed death.

Firſt, concerning his Birth, as I haue once already teſtified, he was worſhipfully borne; the Son and heire of a right worthy and iudicious Counſeller, and the fruite of a vertuous Gentlewomans wombe, who was as a fruitfull Vine vpon the walls of her husbands houſe: by whom, as bleſſings from God, in token of his loue, he hath had an houſhold of many ſweet and beautifull ſons and daughters to ſit round about his table; amongſt whom, this right worthy

worthy Wight that now heere lyeth before our eyes, ready to be interred, was the first that God did send her as blessings of her wombe, of full nineteene that were borne vnto her.

From his birth, I will descend vnto his education, he being a child indued by God with the best of natures gifts (which are necessary to a progresse and proceeding on in vertue by instruction:) for as *Plutarch* testifieth, without natures gifts, vertue cannot but haue her manifold defects: for doctrine and teaching, without the gifts of nature, is defectuous; and nature without doctrine, is altogether blind: but this man, indued, as I sayd, with the best of natures gifts, as reason, vnderstanding and such like, being, by the carefull industry and painfull diligence of his learned Master yet liuing, taught and instructed in the rules and rudiments of the Latine and Greeke tongues, by his owne diligent exercise and practice (a vertue, worthy of high commendation, especially in yong Gentlemen) to the comfort of his parents, to the good of himselfe, and the admiration of others, hee soone attained vnto a large measure of vnderstanding in those beginnings of Arts and learning.

And being, by the care of his tender and louing parents, translated at length from the Country, vnto the most famous of Englands Vniuersities, & placed in that ancient of houses from which haue sprung most famous members both of the Church and Commonwealth, in many places now liuing in our Kingdome: being entered there by the carefull diligence of his parents, in whom there was, as there ought to be in all, an especiall care vnder whom they

Broad-gates Hall in Oxford.

they ſet their children to be trayned vp, he was committed vnto the charge and gouernment of a learned, a diſcreet and religious Tutor, a man wel giuen, and of right good nature, who was held amongſt them of that ſociety, to be as a ſecond Phœnix, that had the breeding and education of *Achilles*; vnder whoſe gouernment, and by whoſe inſtruction in the ſpace of little more then three full yeers, he was not onely excellently inriched with the ſingular pregnancy of all the faculties, and wel ſtored with the variety of the choyſeſt and profoundeſt learning: ſuch as Logick, Rethorick, Natural Philoſophy, Ethicks, Oeconomicks, Politicks, Mathematicks, Metaphiſicks, and Diuinity: in all which, to my knowledge, he was ſingularly and admirably well grounded, and that in a high degree of excellency and perfection: But in his life alſo, which he led in accompanying there yong Gentlemen, now men of note and fame in England, he expreſſed in his actions, not onely an abſolute pourtraiture of *Ariſtotles* morall vertues, but alſo in his life did ſhine as a patterne to others of his ſociety, in the Diuine graces of faith, loue, zeale, ſincerity, ſpirituall wiſedome, and all kind of duties making towards God and godlines, the continuance whereof all the dayes of his life after (firſt, in his conuerſation at the Court, where he liued in loue and fauour, with many of great dignity, and honour in this Realme, and afterwards here in the Countrey amongſt vs) haue fitted him for a bleſſed aſſociation with God, with the holy Angels and the bleſſed Saints, and haue now put him into the poſſeſſion of euerlaſting Happineſſe. And this of his education.

Now

Now of his life; of which I may truely ſay, after theſe ſeuen yeeres inward familiarity with him, which he vouchſafed vnto me aboue ordinary meaſure, he was ſo louing, ſo ſweet, ſo comfortable, & ſo peaceable a natured man, ſo ſound, ſo zealous, and ſo religious a Profeſſor of Chriſtianity; and withall, ſo ſure and faithfull a friend vnto his louers and followers; to ſpeake but of my ſelfe for all: That among many thouſands, I am aſſured I ſhall neuer finde the like.

But in ſpeaking of his life more particularly, I will firſt begin with his loue to God; and ſo deſcend to his loue of men; Touching his loue to God, he was a faithfull and ſincere louer of God, and his Chriſt, as appeareth by theſe markes & ſymptomes following; firſt, he eſteemed the world and all the luſts and pleaſures thereof, as vanities and baſe: for as the Apoſtle ſaith, 1. Iohn 2. 15. *He that loueth the World, the loue of the Father is not in him.*

Secondly, he was ſo inwardly inflamed with a high affection and eſtimation of God, aboue all things, that he accounted Gods louing kindneſſe vnto him, better then his life; and when any token or ſigne of Gods loue and fauour was ſhewne towards him, hee alwaies eſteemed it as his greateſt ioy, and was alwaies ready to magnifie the merits of God, in remembrance of his benefits towards him. Thirdly, there was in his heart ſuch a deteſtation of ſinne and wickedneſſe, that he hated ſinne, becauſe God hated it; and he hated ſinners, becauſe they hated God; and was alwaies carefull to do the will of God, and to pleaſe him in a willingneſſe of heart, to doe or ſuffer any thing for his ſake.

Fourthly, hee in all his crosses, troubles, and discontentments, which were many and often, sweetly comforting himselfe in God, onely ranne vnto him, making him his defence, his rocke, his refuge in all his troubles: often repeating, which I haue heard, that comfortable place of the Prophet in distresse: *Many are the troubles of the righteous, but the Lord deliuereth them out of all.* And are not these with many such that I could recite, most euident tokens of his loue to God in the course of his life, while he liued among vs?

Touching the second part, which is his loue to men, I must first begin with his owne, and that also first in his single life: A blessed Sonne was he vnto his parents, happy in this, that they had in him a Sonne that most dutifully did honour them, in all obedience, reuerence and loue. Secondly, in the state of Wedlock, being after many yeers of affection, loue and liking betweene both parties, matched at last to their ioyes and comforts, vnto a right worthy, vertuous and religious Gentlewoman, a branch descended from a right Worshipfull and ancient Family: Such was the simpathy of their affections, that their hearts were so truely and fixedly set in loue one toward the other, that still and all this while they both liued, the sight of the one was the chiefest pleasure of the others eye, both their thoughts feasting themselues with deerest apprehension each on other; such was his loue to her, and hers to him, in the state of Wedlock, in which estate, soone after twelue moneths comfortable comfort, God blessed them with the blessing of a fruitfull wombe: for to them was borne a sweet and louely

louely daughter, to whom, as to a branch proceeding from his loynes, and as a member of himselfe, his loue was most tender, and his affection deare: and her admired inclination of loue towards her parents being but an Infant, such, that they still esteemed her as a speciall blessing, and a precious Iewell sent of God: this my selfe, besides many others that were eye-witnesses of what I speake to your eares, can iustly testifie. As for his tender and louely loue, and his naturall and Christian-like affection to his brethren, sisters, and kinsfolkes, I need say nothing, the world of this is a sufficient temony, and themselues, if they will confesse the truth, will be sufficient witnesses. Thus much for his owne, & his loue to them. As touching his loue to others, I will first begin with the House of God, though he haue not for these latter times, by reason of his lingering infirmities, and dangerous deseases, whereof I haue beene too often too true a testimony, so diligently frequented the publike exercises of Religion, as he desired; and that with extraordinary zeale: yet that his loue was to Religion and religious men, appeareth by his extraordinary fauour and affection to the Ministers of the Gospell; not to speake of all that haue had a full experience of this in themselues, let my peculiar testimony be as a witnesse of the rest, who being but the meanest of Gods messengers, haue receiued from him many great and speciall encouragments in the course of my studies.

First, by his countenanceas, many witnesses can testifie, if I should be silent; and secondly, by his liberality, in that to his great cost, of his own accord,

moued (queſtionleſſe) thereunto by the Spirit of God for the aduancement of his glory, hee vouchſafed to procure vnto me the proper vſe and benefit of that well-furniſhed and coſtly Library of the Reuerend and famous Doctor late deceaſed, who by a happy match was ioyned in wedlock vnto the worthieſt of his worthy ſiſters; who is (as I may ſay) A *Mary* by name, and a *Mary* by condition, for that the Lord hath dealt ſo bitterly with her, in depriuing her, within the ſpace of two yeeres, of a louely father, a faithfull husband, and a friendly brother.

Secondly, as for his loue to other perſons of other callings, his Tenants and others among whom he liued; and to whom he was well knowne: how he liued among them in loue, in peace, in meekneſſe, I need not to report, ſeeing all the Countrey round cannot but with one conſent confeſſe and acknowledge, that he was a man worthy of great commendations, and a rare patterne for men of his ranke and faſhion to looke vpon.

Thirdly, for his charity and loue toward the poore, many of them being here preſent, can teſtifie, that in their neceſſities he was to them more like a father than a friend: a man that was euer open-handed in any good cauſe, eſpecially to the reliefe of ſuch whom he knew to be in neceſſity and want. I ſpeake but what I know, hauing a long time had my being here where his Worſhip had his dwelling: and beſides my priuate teſtimony, his Liberality at the laſt Feaſt of Chriſts Natiuity, and his Legacy now at his death, of twenty pound, to the vſe and benefit of the poore, and this Pariſh, are ſufficient teſtimonies

ſtimonies of the ſame.

Laſt of all, as concerning his loue to thoſe that were his (as is ſaid) enemies, and aduerſaries of his ſtate and fortunes, hauing receiued eſpeciall commandement from his owne mouth, I cannot but ſay ſomething. Confeſſe I muſt that loth I am to ſpeake too much, and yet his owne requeſt (no leſſe to me than a command) compelleth me to ſpeake a little, becauſe I heard him ſay ſo much. There are, ſaith hee, that (to my thinking) by ſiniſter courſes, vpon ſuppoſed grounds, endeuour to arme themſelues againſt me, and my ſtate; but in the meane while, God knowes my heart, how willing I haue ſtill been to liue with them in peace, without reuenge: and hereupon hee made this compariſon, in my vnderſtanding moſt fitting to his former words: My hart (ſaith he) reſembleth the vpper part of the world, which you know (ſaith hee) is alwayes cleere and bright of it ſelfe, though the ayre below bee neuer ſo much diſtempered with ſtormes and thunders: So I (quoth he) I thanke my God, notwithſtanding theſe things, haue ſtill a patient mind; I am ſtill contented, and my heart remaining ſtill ioyfull in the Lord, I ſtand reſolued in all things to yeeld vp my ſelfe in holy obedience to the will of God. And thus (ſitting then with my ſelfe alone in the Porch of this Temple wherin we are) I ſhall intreat you when you ſhall ſtand to preach my Funeral Sermõ in this Church, where I intend to lye when God ſhall call me, ſaith he, to deliuer and teſtifie theſe things vnto the world both of me, and from mee. By this that hath been ſaid, you may then plainly ſee, that the life of this good man was not vnto himſelfe, but vn-

to God. *If we liue, wee liue vnto the Lord.* Laſtly, to ſpeake of his death, I muſt begin with ſickneſſe, which was to him,& is to al,the meſſenger of death. I muſt confeſſe that hee was but a young man for yeeres,yet hauing been long viſited with exceeding ſickneſſe,he hath long waited (as it were) for his exchanging time; and for that cauſe, as I know, and as others whom he loued,can teſtifie,hee did daily exerciſe himſelfe in the meditation of mortality, and in time of eaſe,cared to ſet his houſe in order,to the intent that if ſickneſſe ſhould come ſuddenly,he might bee free from worldly cares, and ſo more cheerfully prepare himſelfe to God: for this cauſe, for the ſpace well-nye of two yeers paſt,as I can remember,he hath had his Teſtament alwayes ready: So that being now at laſt ſuddenly arreſted with the meſſenger of death, all the whiles hee lay in the mercyes of God vpon his death-bed,to the comfort of all thoſe that ſaw and heard him,hee alwayes called vpon the Name of Chriſt; yea as often as hee receiued any Phiſicall help (for no meanes was neglected for his preſeruation and life, if God would) he neuer receiued any ayde,but he prayed vnto God to giue it a bleſſing; and when he ſpake to none, hee would yet lift vp his eyes, in token of lifting his heart to God; and the Sacrament of the body and blood of Chriſt he receiued in his extremities moſt cheerfully,moſt thankfully. And at laſt, in a great conflict,he got a glorious victory, and ſhortly after, in peace and meekneſſe, reſigned his ſpirit into the hands of God. Thus he that was in his life religious, in his ſickneſſe comfortable, and in his death moſt bleſſed, by dying to the Lord, is gone to God, and

now

now enioyes the bleſſedneſſe of heauen: in the fruition whereof let vs leaue him now to dwell for euer; and ſtriue and endeuour in our liues to imitate his vertues, that we, as he hath done, may dye at laſt the death of the righteous, and that our laſt ends may be like his, and that we may be fellow-heires, as hee was, of the ſame inheritance with Ieſus Chriſt. To whom with the Father, and the holy Ghoſt, bee all honour and glory now and for euer.

Amen.

FINIS.